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**English Monasteries.** ("Cambridge Manuals of Science and Literature.") By A. Hamilton Thompson. Cambridge: University Press; (New York: Putnam), 1913. Pp. 156. \$1.40.

Within the limits of a small manual, Mr. Thompson has produced an interesting account of the rise of the religious orders, their coming to England, the types of building in which they were housed there, and the manner of life they followed. While his chief aim has been to describe the typical conventual buildings of the English monasteries, historical and social aspects are briefly treated. Well-selected plans and illustrations add much to the usefulness of the book. The subject has an added interest because these conventual groups of buildings were the parents of the English college groups, in which dorter, cloister, frater, and church reappear. The book is intelligently and sympathetically written. There is a select bibliography and an index.

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**The Three Religions of China.** By W. E. Soot-hill. New York: Hodder & Stoughton, 1913. Pp. xii+324. \$1.50.

The author was principal of the Shansi Imperial Chinese University; and he has lived in China for thirty years. The lectures here published were delivered in Oxford University under the auspices of the Board for the Training of Missionaries, established by the Continuation Committee of the Edinburgh Missionary Conference. The material is intended primarily for the use of students going out from Christian lands to work in China. It will also be of good service to the general reader, and to the student of comparative religion. The book consists of twelve lectures, beginning with an introductory discourse on the "three religions." The following lecture deals with Confucius and his School; the third, with Taoism; the fourth, with Buddha and Buddhism. The remaining lectures treat the idea of God; man's relationship with, and approach to, the divine; ideas about the system of the universe; the soul, ancestor-worship, and the future life; moral ideas; sin and its consequences in life and character; public and private religion. The book is an instructive and scholarly work which ought to find a place in the growing western literature on this great eastern people.

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Two volumes of present-day Anglican sermons come to us from London. One is *Antichrist and Other Sermons*, by Dr. John M. Figgis, of Cambridge (Longmans, \$1.60); the other is *Repton School Sermons*, by Dr. William Temple, of Oxford, the head-master of Repton (Macmillan, \$1.25). We are always glad to know what our brethren of the Establishment are saying. Both collections evince a deep

spirituality and a firm hold on the faith. And both show how hard it is becoming for ministers who are in the full stream of tradition to avoid the influence of the newer social forces and issues. Dr. Temple refers again and again to the social problem (pp. 13, 31, 44, 63, 64, 75, 260, etc.); and while he declares that he has faith in the future, yet he says: "We cannot see any solution, and there are no great men to teach us. We see the need, but not the way to meet it. Our national development has been so great and so triumphant—the pattern of Europe; and it ends in an *impasse*. We see not our own tokens; there is not one prophet more; not one among us is there that understandeth any more. The people who call themselves progressive are depressed and anxious. The people who think the present order, however faulty, better than any alternative they know, are still more depressed as the forces of change continue their ceaseless operation." The volume by Dr. Figgis is even more outspoken, and a trifle more theological. This preacher confronts the whole situation, doctrinal and social, in an actively warlike mood. In his opinion, the entire structure of the old, evangelical orthodoxy (which he interprets to embrace a high view of the Eucharist) is threatened by modern criticism (pp. 24-32). The idea that the clergy, as a matter of course, should be enlisted on the side of conscienceless property is false to Christianity (p. 251); yet denial of the old *noblesse oblige* aristocracy is un-Christian (p. 136). But the investing classes will have to be content with less than in the past (p. 193). The House of Commons consists mostly of plutocratic mediocrities (p. 45). This material is very interesting and significant. If it is at all representative, we can discern at least a part of the reason for that scarcity in leadership which one of our authors laments in such plaintive terms.

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A number of additions have been recently made to the "Short Course Series" (Scribner, 50 cents each). Professors J. E. McFadyen, W. G. Jordan, and James Stalker are among the more widely known of those who have previously contributed to the series. Homiletical suggestiveness and spiritual atmosphere mark the new volumes equally with the earlier ones. Rev. Dr. D. J. Burrell gives a practical exposition of John, chaps. 13-17, under the title *In the Upper Room*. Canon Vaughn, of Winchester, is the author of short studies in the Psalter, entitled *A Mirror of the Soul*. Professor Adam C. Welch, of the Old Testament Department in New College, Edinburgh, writes on *The Story of Joseph*. Rev. Dr. C. F. Aked, of San Francisco, supplies a volume on *The Divine Drama of Job*. Each of these books has an appendix of information about additional reading on the subject in hand.